



The Waiapu Church Gazette.

VOL. XII.—No. 6.

NAPIER, DECEMBER 1, 1921.

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Diocese of Waiapu.

Private letters intended for the Bishop should be directed to him personally, Bishopscourt, Napier. Official letters for the Bishop should be directed to him care of the Diocesan Secretary.

All Parochial Business Communications should be sent to the Diocesan Secretary. Such letters should not be addressed to him, or to anyone by name, but as follows:—The Diocesan Secretary, Diocesan Office, P.O. Box 227, Napier.

Cheques should be crossed, marked "not negotiable," and made payable to the order of the Diocesan Secretary, and not to anyone by name. The Diocesan Secretary is the Archdeacon of Hawke's Bay, the Ven. Archdeacon Simkin.

Phones: Office, 877; House, 798.

Important!

TO VICARS.

Parochial Notes for our JANUARY issue MUST reach the Editor not later than

DECEMBER 12th.

We hope to publish on Christmas Eve.

Intercessions.

For the Disarmament Conference in Washington, that its deliberations may result in a great advance towards the settlement of national quarrels without recourse to arms.

For all who are to be ordained at the Advent ordinations.

For all the faithful departed, and especially for Samuel Tarrant, late Primate of New Zealand, that they may have refreshment, light and peace in the Paradise of God.

For St. Winifred's School at Gisborne, its teachers and its scholars; that all who have a share in its foundation may be guided to establish it on lines that will promote the

Glory of God and the love of Christ among the Churchpeople of this Diocese.

For the right and joyful observance of the Christmas Festival.

That the blessing of God may rest upon the Retreat for Women to be held at Napier in January, 1922.

In Memoriam.

BISHOP NEVILL.

An account of the work of the late Primate will be found in the "Churchman" for this month, but we cannot let pass the occasion of his translation to the higher life without a word from the "Church Gazette." The editor had the happiness to serve in his diocese for several years. Stern in appearance he had the warmest of hearts, brimming over with charity. Absolutely loyal to the Church, a real father in God and his clergy, he stood out boldly for truth and righteousness. He was almost too forgiving and lenient, yet was roused to the severest indignation by anything which appeared to dishonor Christ and His Church. As a preacher he was splendid, strong, vigorous, even heated, when attacking vice or falsehood. He stirred his hearers by his vehement earnestness, and raised them to the appreciation of the highest ideals. The dignity of Divine Worship, reality in religious life, the supreme importance of the Church's mission, the Catholicity of the Anglican Church, the glory of the Christian calling, the love of God for sinners, were the main topics of his addresses. He had a marvellous memory for names and faces, and knew every Churchman in his diocese—his character, his family, and his history—better than most vicars know their parishioners. His acts of charity, particularly his kindly help to clergy in trouble, were absolutely free from ostentation, and nothing pained him more than to be thanked for doing kindnesses which to him were the greatest pleasures of his life. May the Church of New Zealand have many such real fathers in God, firm,

fearless and faithful. May he, with all the faithful, be rewarded with the Saints in Glory everlasting.

St. Winifred's School.

Prospectuses may be obtained from the Principal, Miss K. L. Webb, St. Winifred's School, Gisborne, or from the Diocesan Secretary, Box 227, Napier.

The School will be opened early in February. Judging from the number of applications for admission already received, its success is assured. The School staff consists so far of: Miss K. L. Webb, Principal, and Miss W. D. Webb, Vice-Principal; Chaplain, the Rev. Canon Packe, M.A., Oxon; Medical Officer, J. W. Williams, Esq., M.D. The School is situated close to the heart of Gisborne. It does not look the least bit like a school, and is, in fact, a most comfortable private house, beautifully and tastefully arranged with large rooms, admirably fitted for school purposes, with every convenience. The aim of the Principal is to make it an ideal home with all the refinements to which girls are accustomed in their own homes.

The General Diocesan Fund.

We publish in this issue the list of donations received by Mr A. T. Williams, organising secretary of the Fund. Considering the fact that Mr Williams undertook the work just as "the slump" commenced, the results are gratifying. No doubt if the Fund had been established four years ago when money was plentiful it would now have been in a strong position. But it is of no use to bemoan lost opportunities. We can only profit by the sad experience, through which the diocese is now passing, by resolving to build up the General Fund in every possible way, and as soon as prosperity returns to use every effort to establish it on a firm basis. Every business firm finds it necessary to build up a reserve fund to meet such contingencies as

the present, but our parishes have always lived from hand to mouth, and the Diocesan reserves have not only been hopelessly insufficient but have been largely invested in securities, such as land and mortgages, which in normal times are the safest possible investments, but are now the most unremunerative. No one but the Diocesan Treasurer and the members of the Standing Committee, who have to deal with the serious questions of diocesan finance, can realise the difficulties which face the diocese and its parishes, and which are likely to continue for some time to come. The work of the Church must be maintained—ground lost now will be terribly hard to recover. It is impossible to curtail expenses, it is impossible to restrict our work. It is possible that diocesan grants to assisted parochial districts may have to be cut down. Grants to the Maori Mission have already been very seriously reduced, and there is a probability that the Mission houses, the most efficient of all our Maori work, will have to be closed. May we appeal to all our readers to assist the Church to their utmost capacity by giving liberally to their own parish funds, by subscribing to the General Diocesan Fund and by contributing to the Maori Mission. There are many good Churchmen who do not read the "Gazette"; it would help considerably, if those who do would bring prominently before them the subject of this article. This diocese has depended very largely for its support on the generosity of sheepfarmers. Many of these are at the present time in the position of having to pay a heavy land tax on land from which they are getting no return. Their taxes exceed their incomes by many times. They are living by selling their war loan bonds or on money borrowed at high rates of interest to meet their present necessities. We must appeal now, and appeal urgently, to those who are receiving regular salaries or wages. It is the privilege of the poor as well as of the rich to make their offerings for God's work, and the help of all is most urgently needed at once if much of the work is to be saved from collapse.

Distribution.

Although the rate of postage was increased last year the charge for "Gazettes" posted to individuals was not raised. On such posted copies the Diocese has been bearing a loss of one shilling and a penny per annum per copy, of which 6d has been the loss on postage and 7d on wrappers, typing, folding, etc. In addition to this loss it has been found that some parochial authorities refuse to re-

cognise responsibility for copies posted direct to individuals in the parish, and considerable loss has been occasioned by the neglect of Vicars to notify the publishers of the death or removal of subscribers from their parishes. In order to avoid such losses in future the Standing Committee has decided that from January 1st no copies of the Gazette will be posted to individuals except in the parishes of Tolaga Bay and Waipiro Bay, where circumstances make distribution from a common centre quite impracticable.

In future all the "Gazettes" for each parish will be posted to the centre in one parcel. Their distribution must be arranged for locally.

It is most important that every parish shall notify the Diocesan Secretary immediately what number of "Gazettes" it will require for 1921.

Acknowledgments.

DIOCESAN TREASURER'S ACCOUNTS.

British and Foreign Bible Society.—Bishop of Waiapu £2 2s.

Jerusalem and East Mission.—Bishop of Waiapu £2 2s.

Melanesian Mission Special Appeal.—Rotorua £1 5s, Havelock £28 6s, Matawai £6 10s, Gisborne £4 6s 6d, Mrs Atkins (Waipiro Bay) £1, Taupo and Oruanui Sunday Schools £1 17s 9d, Rev. P. Kohere £6 10s, Dannevirke 13s 6d; £54 12s 4d.

Melanesian Mission General Account.—Bishop of Waiapu £2 2s, St. Augustine's Association (Napier) £1 16s; £3 18s.

New Guinea Mission.—Bishop of Waiapu £2 2s.

N.Z. Board of Missions.—Whakatane (Mr Tisdall's lecture) £2 13s 2d, Waimarama (Mr Durrad's lecture) £1 15s 9d, Kohupatiki (Mr Durrad's lecture) 11s 3d, Omaha (Mr Durrad's lecture) £1 5s 3d, Te Hauke (Mr Durrad's lecture) 8s 8d, Takapan (Mr Durrad's lecture) 17s 2d, Waipiro Bay boxes for Peshawar Mission 2s 10d, Waipiro Bay boxes for N.Z. Board £4 3s 2d, Mrs Piggott for Tongan Mission £1 1s 6d, Miss A. Williams for Long's Mission £1, Miss A. Williams for Bete AINU Goro Mission £12, Miss A. Williams for Dr. Strange £3, Miss A. Williams for Kermann Medical Mission £2, Te Puke (Mr Tisdall's lecture) £2 3s 6d, Rotorua (Mr Tisdall's lecture) £5 11s 1d; £39 13s 4d.

"Waiapu Church Gazette," September and October.—Mrs J. Williams (Waipukurau) 3s 6d, Havelock £5 10s, Mrs Northeroft 3s 6d, Waipawa (1920) £7 17s, V. Hatton (Waerenga-a-hika 10s 6d, Waipukurau (1920) £4 15s, Mrs Hall 2s 6d, Rev. G. R. Barnett (1920 and 1921) 7s 6d, Wai-

roa 10s, Mrs Gray £1, Cathedral Parish (1921) £17 5s, Rev. O. Dean 3s 6d, F. Read (Waerenga-a-hika 5s, Miss E. Foster (Whakatane) 10s, Mrs A. M. Shaw (Gisborne) 5s, W. G. Cotterill (1921 and 1922) 14s, Archdeacon Williams £1.

GENERAL DIOCESAN FUND.

Offertories and subscriptions from 1st April to 31st October, 1921:—

Dannevirke	32 8 8
Gisborne	8 17 7
Hastings	216 4 9
Havelock	87 13 10
Hikurangi Pastorate	23 0 0
Matawai	5 6 0
Napier—	
St. John's	223 5 1
St. Andrew's	6 10 3
St. Augustine's	22 16 0
Opotiki	12 0 3
Ormondville	18 11 9
Otane	86 7 10
Patutahi	55 11 10
Porangahau	10 9 10
Puketapu	35 16 6
Rotorua	8 3 2
Takapau	4 14 3
Taradale	32 12 3
Tauranga	13 15 6
Te Karaka	16 17 3
Te Puke	7 9
Tolaga Bay	102 12 1
Turanga Pastorate	1 10
Waerenga-a-hika	14 14 3
Waipawa	87 6 1
Waipiro Bay	29 3 9
Waipukurau	3 0 0
Wairoa	4 8 8
Whakatane M.D.	1 7 0
Woodville	6 4 6
Sundries	90 11 10
	£1262 9 3

The total is made up as follows:—
 General Diocesan Fund 664 12 8
 Waipuro Maori Mission 171 16 0
 St. Mary's Home 173 14 3
 St. Hilda's Home 172 18 1
 Sundries 79 8 3
 £1262 9 3

The superintendent of St. Mary's Home, Burlington road, acknowledges with many thanks the following gifts:—Marmalade, Mrs Chris. Maclean; groceries, Mrs Thorp, Mothers' Union, Takapau (2 cases); jam and eggs, Mrs Masters (Hastings); cake, Mrs Mayo, the Misses Hard, Cathedral Choir, Mrs Jones, Waipukurau; potted meat, Mrs Asher; plants, Taradale Missionary Stall, Mrs Mayo, Mrs Butcher, the Rev. R. F. Geddes; vegetables, the Rev. F. W. Martin (4 lots); sack of carrots, per the Rev. F. W. Whibley, Ormondville; sitting of eggs, Mrs Simkin; toys, Muriel and Phyllis Oxford; child's clothing, Mrs Kinross White, Mrs Mitford Taylor, junr.; baby clothes, Mrs Boxer,

per Mrs Fowler, Hastings; leather-bound Hymn Book with tunes, Mrs Kern.

The matron of St. Hilda's Home, Otane, acknowledges with many thanks the following gifts:—Donation of £6.12s 9d (proceeds of sale of sheep), St. Lawrence Station; eggs, Mr George Williams, Mrs Couper, Mrs Gollan, Mrs Cyril Williams, Mrs James Tod, Miss Clark, Mrs R. White; butter, Mr George Williams, Mrs Henry Tiffin, Major Warren, Mrs Williams, Mrs James Tod; vegetables, Mr George Williams, "A Friend," Mr B. Tod, Mrs McRae, Rev. G. W. Davidson, Mr Wedde, Rev. H. Blathwayt, Mrs Henry Tiffin, Miss Clark; dolls and birthday candles, Miss England; cambrie, Miss Waller; cakes, Onga Onga social, Mrs Moore, Mrs Warren (Pukehou social), St. Andrew's sale of work, Mrs James Tod, Mrs Eli Kittow, Mrs W. Kittow, Mrs Fleming (senior), Mrs Fleming (junior), Mrs J. D. Logan, Mrs G. Logan, Mrs D. M. Gollan, Mrs K. B. Gollan, Mr F. D. Waller, Waipawa Savage Club's concert, Mrs G. W. Davidson; milk, Waipawa Savage Club's concert, Rev. H. Blathwayt, Mr Cowley; flowers, Mrs Armstrong; jam, Mrs Blathwayt, Mrs Menzies, Mrs G. W. Davidson; meat, Mr R. Tod, Miss Blake, Major Warren; honey, "A Friend"; hare, Mr Viles; case of marmalade oranges, Mrs Beamish; rhubarb, Te Aute College, Rev. H. Blathwayt; large jam crock, Mrs Blathwayt; shoes, Mrs Smith; smocks, Mrs Willie Paterson; sweets, Miss Blake; woollen garments, Mrs Signall; bedding-out plants, Rev. G. W. Davidson.

The Divorce Law.

How little consideration was given to the Divorce and Matrimonial Causes Amendment Act of last year, which has been under the fire of the Christchurch Synod, is made evident in the pages of Hansard. The bill was brought before the House at 4 p.m. on November 6th, and it passed its second reading, was dealt with in Committee, and read a third time and passed, by 5.35 p.m. The discussion consisted practically of a speech by the Minister in charge of the bill and a warmly approving oration by Mr Wilford. The mood and method of the House are shown by the only other speech, delivered by Mr Lysnar when Mr Wilford sat down. It is instructive enough to be quoted in full:—"I should like to say a hurried word on this question. I wish to compliment the Minister on bringing this bill forward. I think it is a step in the right direction." Almost Mr Lysnar apologised for spending ten seconds on the measure, which really

gave no exercise, mental or otherwise, to anyone but the Sergeant-at-Arms, whose business it was to see that the Mace was on the table while the Speaker was in the chair, and to rush it under the table whenever the House went into Committee to gallop through the farce of legislation. Perhaps a little more attention would have been given to the measure if it had been brought down early in the session. Already it is perhaps too late for a bill this session which shall be carefully considered, although Mr Massey appears to have in mind some revision of the hasty work of last year. The Synod takes a severe view of divorce, and no doubt it would be difficult to obtain general approval of the austere law that it would approve. But in a time when morality is grown lax, and old sanctions are being cast off—when, in fact, a dissolute attitude towards divorce is becoming common, it is necessary that the severe view shall be strongly held and boldly advocated.—Christchurch "Press".

THE LAYMAN'S VIEW.

In the Christchurch Diocesan Synod on October 24th, some very vigorous speeches were made on the Divorce question. The point of view of a prominent Christchurch lawyer is of particular interest. We append his speech.

"A PERNICIOUS PRINCIPLE."

Mr T. W. Rowe moved: "That Section 4 of the Divorce and Matrimonial Causes Amendment Act, 1920, in allowing a decree of divorce to be pronounced against a person entirely innocent of any matrimonial offence in favor of one who has been guilty of such an offence, and in effect, because of such guilt, introduces into the law a principle so pernicious and so grossly unjust as to render imperative its instant repeal." He said that Section 4 of last year's Act was an astounding piece of legislation and introduced five new principles into the law of divorce. The first was that the decree of dissolution of marriage lay in the discretion of the Judge. He had had to fight the case of a client in the Court of Appeal, which had held that Mr Justice Herdman had exercised his discretion on wrong grounds. To all intents and purposes there was no discretion in the Judge—if the Court of Appeal's decision did not mean that, he did not know what it meant. Mr Justice Herdman had, in the case referred to, done what any decent man would have done—refused the decree. (Applause). The second new principle was that a decree might be granted where there has been no matrimonial offence; the third new principle was that practically divorce

was possible by mutual agreement. This last-mentioned principle interfered very materially with the rights of the third party of the contract—the children. Other new principles were that the commission of a wrong was made the ground of claiming rights in a Court of law; it was a maxim of law that no man could plead his own wrong to claim his rights. The fact that divorce could be obtained when there had been a judicial separation, or a separation made by a Stipendiary Magistrate, made it possible for the guilty party to secure a divorce. So astounding was this that he found it impossible to believe that the Legislature knew what it was doing when it put this slipshod, slovenly, careless, and unjust section on the Statute Book. (Applause). Another new principle was that the party innocent of any matrimonial offence might be divorced even though such party offered opposition to the petition. The new law had done injustice, and would continue to do injustice.

Guiding the House.

It is hot along the highways, and in the byways, hotter still. Let us slip into this little gathering and see what these people are so much in earnest about.

Every face is upturned. The young pastor is reading to them a letter from their old pastor, and they do not want to miss a word. They thought the world of that old pastor of theirs, and they had had a beautiful letter from him at least once before. He had given them some plain speaking too, in a tender and fatherly way; but love and encouragement, wise counsel and sympathy, in these letters abounded.

Then the reader comes to a word for the women-folk, and

there is a hush,

an eager attention. The voice goes on. "Guide the house." Do the women smile? What does a man ever know about a house? "Guide the house!" what a strange expression!

But Paul, who wrote that letter for his younger brother in the ministry to read to the Church at Ephesus, knew what he was talking about. In a letter to his friend, Titus at Crete, he directs that the young women be taught to be "discreet"—dear old word is discreet—chaste, "keepers at home."

Oh, no doubt about it. Paul knew very well what he was talking about, and Priscilla, his friend and helper, noble wife of Aquila, would help her sisters of Ephesus to carry out his teaching. Priscilla knew something of the difficulties of "guiding the

house." "Three removes" we say, "are as bad as a fire," but

Priscilla had "removed," "shifted" four times.

When trouble came, and they had to leave Rome for Corinth, it meant the loss of friends, and loss of money, "for Jesus' sake," but Priscilla and Aquila faced it cheerfully, and the noble Roman lady learned her husband's trade of tent-making.

"Guide the house." The lives within the house, its order, its hospitalities, its loves and interests, its worship and all its activities. These the women are bidden to "guide."

Paul does not say, "Prepare for persecutions, travel with the Gospel to lands afar, give up all ties and preach."

Paul was writing to wives and mothers and he said, "Guide the house." Keep it clean, sweet, beautiful, see that the family rest in comfort, attend to the raiment and the food. Pray, instruct the little ones, assist the poor and the stranger, shew kindness to the neighbours.

All this lies in those simple words, "Guide the house." Such was the "high calling of God in Christ Jesus" for those old-time sisters of ours in Ephesus, and such is our high calling.

Dull, uninteresting? Oh, no! For love is at the helm. It's love that hung out those well-washed clothes, big and little, that flap on the line; love mends the tears, and sews the buttons on, and darns the stockings; and patches the frocks and knickerbockers. It's love that scrubs and dusts and polishes, that sets good meals on the table, that welcomes the children's friends. It's love that leads the little ones to pray, and love their Bibles, and be regular and reverent at Church and Sunday School. It's love that sends father to work day after day that wife and little ones shall not lack. It's love that "guides the house,"

and nothing is ever dull that love has glorified.

Dear "younger women," especially, listen to the words of the old Pastor. When we are as far along the road as he was, "The Pictures" will have lost their attraction, the music-hall its charm, but oh, happy shall we be if our children are following after "in His faith and fear" because—for Love—we "guided the house."—"Church Army Gazette."

A Retreat for Women will be held at Hukarere School, Napier, on January 23rd-27th. Conductor, the Rev. Y. Walker, Vicar of St. Matthew's, Masterton. Apply, as early as possible, to Deaconess Esther Brand, 528 Queen Street W., Hastings.

Editorial Notices.

Please address all Editorial matter to The Editor, "Church Gazette," Box 29, Waipawa.

Literary Matter should reach the Editor on or before the 15th of the month. News Items, including Parish Notes, on or before the 18th of the month.

All Business Communications must be sent to the Diocesan Secretary. Alterations to Subscribers' List should be sent to the Editor.

Waipapu Church Gazette.

Thursday, December 1st, 1921.

REUNION.

THE ORIGIN OF DIVISIONS.

In continuance of our article of last month, we resume the question of Reunion.

Our Lord gave to all his Apostles a common Apostleship. When they disputed amongst themselves as to who was to be the chief amongst them He took a little child and set him in their midst and taught them that greatness consisted in humility. He crushed at their birth incipient ideas of a papacy. Similarly He gently rebuked the ambitions of the sons of Zebedee, when their mother begged for them a special position. Mindful of this we find no Apostle ever claiming a unique position. All sat at the first Council in Jerusalem under the presidency of James, who was most probably not an Apostle but had been appointed to the charge of Jerusalem as a Bishop, one of the first of the order which formed the link between the Apostles with a world-wide Commission and the Episcopacy with its settled jurisdiction. St. Paul, miraculously added to the Apostolic band, acted as, doubtless, the other Apostles were already doing; he gathered converts in every city he visited and appointed over them elders. Some of these, as Titus and Timothy, he appointed and ordained to preside over others. Hence grew the local episcopacy. So the Church progressed and in the second century we find it organised in dioceses. There is no suggestion of one head Bishop over the Church or of any papacy.

The "Historic Episcopate," the grouping of elders under local "overseers," dates back to the beginning. As Unity of Action by frequent councils soon became impossible, owing to the difficulties of travel and the variety of the needs of different districts, dioceses were grouped together

and settled matters of moment for themselves, leaving only fundamental matters to be submitted to the judgment of General Councils of the whole Church. In this way a variety of customs and liturgies arose. Uniformity, except in essentials, was not sought. "Catholic" customs and laws prevailed everywhere; new difficulties were met in each patriarchate by decisions based on the same grounds of Catholic faith and custom, but varying in different patriarchates. Christ was the Head of all, oecumenical councils the only ultimate authority.

By degrees the patriarch of Rome assumed a priority over the rest. It is interesting, but exceedingly painful, to read how, as being the bishops of the metropolis of the Empire and associated with the Emperor, the bishops of Rome pushed their influence and asserted their authority in the teeth of much opposition till the great schism between East and West finally eventuated in 1054 A.D. During these centuries churches had been established in various parts of the Western Empire and had grown up without ever dreaming of obedience to the papacy, but the growing influence of Rome gradually made itself felt and, one by one, under political pressure, and from the necessary dependence of the weaker upon the stronger in times of persecution and distress, all in varying degrees submitted to the authority imposed upon them by their elder sister. The Reformation period saw the revolt of many such national churches from the yoke which, light and easy at first, had, through the centuries become heavier and heavier.

The violent cataclysm of this ecclesiastical revolution naturally resulted in great unrest. The varying conditions in the various countries according as the Reformation was carried through with or without political compulsion, assistance or opposition, and the attitude of the bishops, whether they assisted or opposed the movement, gave such different results to it that in some countries the episcopate was lost, in some all Catholic organisation was destroyed, in some fanatics took charge and abolished Catholic customs and doctrines, and the sundered churches were thrown into confusion and often into heresy. Fanatics invaded England, spread their doctrines and influenced the course of events to such an extent that, only by the great mercy of God, was the Church of England able to preserve its episcopacy, its liturgy, its Catholic doctrine and its connection with Catholic organisation. The extremists in England, who had imbibed from the Continent various un-Catholic ideas, succeeded in organising parties in the Church, some of whom ultimately seceded and formed schism-

atic sects, whilst others remained and have maintained their ideas within the Church, in spite of the Prayer Book and official teaching, until the present day. Our account of the rise of divisions and the destruction of Unity has been necessarily very scraggy and incomplete; but, generally, it shows how the present confusion has arisen. Reunion of religious bodies so widely separated, not only by the circumstances of their origin, but also by their present divergencies of doctrine, practice and organisation is not the simple thing that it seems to people, who do not know the history of Schism. No one can intelligently discuss the question of Reunion unless he has studied the origin of disunion. It is hopeless to attempt any rational discussion on this subject with people who think that our differences are merely on matters of ceremony, forms of prayer, and minor matters of organisation. Any attempt to patch up an agreement between the various bodies, which left fundamental differences as they are, would only result in a short time in other disruptions which would rend the reunited Church into fragments, make confusion worse confounded and leave things in a much more hopeless condition than they are at present. Such would be the result of a mutual recognition of ministry not based upon the recognition of a common faith and with no sense of the iniquity of the sin of schism, both for those who commit it and for those who, by unspirituality and un-Christian conduct, give occasion for it.

It would be well if Churchmen would seriously study some simple Church history before jumping to conclusions and airing opinions on this vital question. Church histories are numerous and not hard to obtain. Even small ones, like those in the Churchman's Penny Library, are full of valuable information, and there are no clergy who will not willingly lend to parishioners who will study them, authoritative books on the subject.

God and Caesar.

A sermon preached in the Cathedral by the Rev. Canon Cullwick on the 23rd Sunday after Trinity.

Matt. xxii. 21. "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

This was a very astute answer to a very astute question put to our Lord by the Pharisees and Herodians on the lawfulness of paying tribute to Caesar.

The question was, really, a cunningly laid trap in which they ex-

pected him to fall. It is a masterpiece of political and sectarian manoeuvring which is a study in itself, while his masterful and dignified rejoinder not only excites our wonder and admiration, but commands our reverence of his personality and creates an expectancy of finding some great leading principle for our guidance.

What, then were the circumstances which led up to this question and the motive lying behind it? What is the principle underlying the answer, and how does it apply not only to those who asked the question, not only to the circumstances of those times, but to ourselves and the circumstances of our own time and generation?

Now we are told that on this occasion the Pharisees were leagued against our Lord. This was a most unnatural alliance as their religious and political doctrines were diametrically opposed, but they were united on the question of getting rid of our Lord who had condemned them both in their hypocritical and worldly way of life. The Pharisees were the National party who repudiated any toleration of Caesar's rule and consequently any obligation to pay tribute. They were also the orthodox Religious party and so utterly opposed to Christ's teaching, especially as Christ had challenged their authority and the sincerity of their religious profession—they thought more of outward trifles than principles—more of the ceremonial side of religion than the moral and spiritual.

The Herodians who were mostly Sadducees were the upholders of Herod's dynasty as established by the Romans—they thought more of politics than Religion and stood for all that is world wise and prudent at the expense of National aspirations, and so favored the payment of tribute.

Thus the question of paying tribute was of a very practical nature to both these parties though from opposite points of view.

The one paid it under protest which made them popular as patriots but brought them into conflict with Caesar. The other paid it on the principle of expediency which brought them into contempt with their own people. And it was from these two points of view that our Lord was approached. If He expressed Himself in favor of paying tribute then His own countrymen would condemn Him and His influence as a teacher would be gone—if not in favor, then he would be accused before Caesar by the Herodians. And so to escape being impaled on the horns of a dilemma our Lord bursts through all the vain efforts to disguise the object of their question—He takes them at their word as a Teacher of the way of God in truth. He directs their attention

to the tribute money coin accepted as currency among them; to the image and superscription that it bore—telling its tale of conquest and subjugation, and carrying with it the obligation of rendering to Caesar his due. Here, then, was an answer with which the strictest Pharisee could find no fault, of which the most exacting Roman Governor could not complain. It was an answer which not only saved our Lord from either accusation—it excited the wonder and admiration of his enemies. "They marvelled and went their way."

2. But this answer is not recorded simply to excite our wonder and admiration for its astuteness—it inculcates a lesson of great practical value and contains a much needed principle for our guidance.

It anticipated a very real difficulty among the early Christians, which arose through their allegiance to heathen rulers, who insisted on conformity to heathen customs. Every National Institution and civil function was colored with paganism and often debased with immorality. Were Christians to acknowledge the ascendancy of heathenism and pay tribute to heathen rulers. From the Epistles we learn how this answer of Christ's helped to formulate the policy enjoined by the Apostles—obedience to whom obedience is due—honour to whom honor—custom to whom custom. True and rightful allegiance must be given to Caesar by Christians within the Empire inasmuch as the claims of God support and justify the claims of Caesar. But God's claim did as we know supersede the claims of Caesar when Christians were called upon to compromise their religious principles and burn incense to Caesar's statue. It was then that God's claim had to be maintained in the face of bitter and cruel persecution.

We thus see that the principle involved in our Lord's answer makes our duty to God our paramount duty and our religion the controlling influence in all the departments of human life. There are no such things as conflicting duties when God's law is in question. If they appear to us as such we, like the Pharisees, create them for ourselves. There are no such things as the rights of Caesar and the rights of God existing in a state of rivalry. God cannot possibly be excluded from any department of human life—He must be supreme in all. The more we place God in the forefront of our lives the truer will be our allegiance to our King, the purer will be our patriotism. The more we make religion an active principle in our lives the better will be our citizenship, the greater will be our influence for good in the world. Now it is very necessary to accept this rightful interpre-

tation of these words of our Lord, and the true principle underlying it, because there is a persistent popular tendency to wrest and pervert their meaning, to misapply them to support a principle diametrically opposed to our Lord's intention.

I remember as a youth hearing these words quoted by a Liberationist lecturer who was attacking the establishment of the English Church on the strength of which he denounced Church and State as a most unholy alliance. The Church it was said should keep within her spiritual realm and keep out of politics. Then civil power should confine itself to the affairs of State and leave religion to itself.

And this same text has been misapplied to support the secularising of education—to justify the breaking up of the component parts of human nature—of body, soul and spirit, and divorce them from one another. As if a child's life could be boxed off into compartments, into some of which the spiritual had no right of entry, and played no part in the development of character.

And only recently we have experienced another tragic illustration of ignoring the true principle which the right interpretation of these words of our Lord gives us on a question of supreme importance to the moral and spiritual welfare of this Dominion. Our politicians in the making of our marriage laws have ingenuously taken it for granted that marriage is solely an affair of the State from which all religious principles should be excluded, and that it in no way affects the spiritual freedom of those who uphold its ideals—that the Church has no voice, or right of protest in the matter and that her priests and ministers can be dragged into silence or acquiescence on a question so vital to the Christian religion and the spiritual interests of the nation. No wonder that our Premier now realises, and tells us, that this legislation has gone too far.

And this legislation has gone too far in another direction. In their indecent haste to get this legislation through they have not only refused to recognise that the things of Caesar are also the things of God, and that the two cannot be separated, but they have shown a callous indifference to the claims of Caesar himself—that is if Caesar is the embodiment of just and equal laws. They have brought contempt on the administration of his justice in one of his Courts of law. They have subverted one of the great maxims of English law which has existed from time immemorial, viz., that a man cannot profit by his own wrong.

The assistance of the Divorce Court can now be invoked by the guilty party as against the innocent.

And so now if this amended Marriage Law is left on the Statute Book we shall have the sorry spectacle of seeing this wise, and just, and common sense maxim rendered inoperative in the most important department of the administration of justice to prevent a tragedy, and still remaining operative in others—of seeing the sacred and solemn contract of Holy Matrimony placed below the level of an ordinary contract for the sale and delivery of goods. And if the ideal of Christian marriage is something more than a contract however solemn—if it is one of the things of God—if our Lord's sacred and solemn teaching respecting it is binding on his followers, then indeed has this blind and stupid and retrogressive legislation, with its fine and consequent imprisonment to those upholding its ideals, brought us to the parting of the ways. It is thus that after 20 years of Christianity we are thrown back on the principle belonging to these words of our Lord given for the guidance of his followers when Caesar was represented by a purely pagan Government, under which Christians were persecuted and martyred. Under such circumstances as these in which this marriage legislation has placed us the claims of Caesar have ceased to be the claims of God, and all Christians who accept the teaching of our Lord on a question of such vital importance as that of Christian marriage must be prepared to resist this invasion of their spiritual freedom and assert their duty to God as being their paramount duty.

But why is it that in a so-called Christian country its Legislature ventures to insult the Christian conscience of the community on a matter so plainly contrary to the mind of our Lord.

We have seen that His reply to the question of His would-be accusers was framed not only to confound them, not only to provide a principle of action, but to reprove that attitude of mind and temper in the Pharisees and Herodians, which was at the bottom of all their misfortunes.

The former were insincere in their religious profession—the latter were indifferent and worldly—they were also at variance between themselves so their religion was lacking in moral and spiritual force. They were weak in the presence of their enemies and their weakness was exploited by those who ruled them.

And is it not very much for the same reasons that as Christians we have failed to mould and shape the public opinion of our country—failed to nationalise our Christian ideals—failed to evidence the strength of a united witness to the power of Christ's religion to win a disunited world for Himself.

The insincerity of our religious profession, the indifference of the mass of Christians to its claim upon their consciences, the worldly mindedness of our aims and ambitions, the strife and divisions among ourselves, are to-day, as they were of old, at the bottom of all moral and spiritual failure. It is on this account that we are deprived of the effective protest—that our position as a moral and spiritual force is discounted by politicians and unwelcome legislation is imposed upon our country.

It is for this reason that we are unable to give effect to so much that we know and feel to be indispensable to the true progress and development of our national life—that the chief reason for God's great gift of empire is lost sight of and that our efforts to evangelise the world are not worthy of our opportunities.

And so it is for us to take to heart and accept the great principle which our Lord in the Gospel for to-day gives us—to render to God the things that are God's—to make our duty to him our paramount duty—to give Him the first claim upon our affection, then indeed shall we render to Caesar the things that are Caesar's—then indeed shall we be better citizens—better patriots—better able to uphold God's righteousness among our own people and to fulfil his purpose among the nations of the world.

Parochial Notes.

St. Matthew's, Hastings.

Vicar: Rev. R. T. Hall,
Assistant Curate: Rev. O. Gibson.

The Gleaners' Union met as usual in October, when the Study Circle was continued.

October 31st being the Eve of All Saints, there was special Evensong and address.

Miss Fowler paid a visit to the G.F.S. on November 3rd, and gave an interesting talk on the aims and objects of the Society.

The monthly meeting of the C.E.M.S. was held on November 9th, when Bro. E. H. Williams read a valuable paper on "Church and State."

Friday, the 11th, being Armistice Day, the memorial tablet to members of the congregation who fell in the late war, was unveiled by the Vicar.

Efforts have now been commenced to establish the new Sunday School in the Parkvale district, and it has been decided to raise funds by means of a shop early in January.

The Confirmation will be held on December 14th. The day following has been fixed for the Sunday School prize distribution.

A monthly evening service is now being held at Paki Paki. The last

service in November was quite a splendid one, the Church being well filled, and we hope that such a response will continue.

Te Karaka.

Vicar: Rev. H. Collier.

The annual Flower Show and Sale of Work took place on November 11th and was a pronounced success. The Ladies' Guild and all who so willingly worked to make the function so enjoyable as well as successful have every reason to be gratified with the result, well over £300 being raised. The Vicar desires to thank the Ladies' Guild and all who helped to make the effort so successful.

Now that we are out of debt we hope to keep out, and if the parishioners will support the Vestry in a scheme for systematic giving there is no reason why this parish should not move rapidly forward in the matter of Church extension.

The Rev. J. Durrad paid us a visit early in the month. He preached at St. John's on the Sunday evening, and on Monday afternoon addressed the children at Kaiteratahi School. In the evening he gave a lantern lecture in St. John's Church.

We hope to send out a number of missionary boxes as a result of his visit.

Gisborne.

Vicar: Rev. Canon H. Paeke, M.A.
Assistant Priest: Rev. T. A. Cato.

The chief news this month is that of the Confirmation, which took place on November 6th, when 81 candidates (64 girls and 17 men and boys) were confirmed. It was a most impressive service. The number of candidates is the largest we have had for many years, and we hope that they will become regular and earnest communicants. They made their first Communion on the first Sunday in Advent. The Bishop also celebrated at the 8 a.m. celebration, at which there were 93 communicants, including the members of the Young Men's Club, and Girls' Club making their corporate monthly Communion. It was very cheering to see so many young people present. The Bishop dedicated a font at St. John's, Mangapapa, in the afternoon and preached to the children. He also preached at Mattins in the Parish Church. The Young Men's Club has been doing good and useful work lately in tidying up the Church grounds and moving a fence to another part of the property. A combined social has been held lately in connection with the Kaiti and Te Hapara churches, being held in Holy Trinity Parish Hall. It was a great success. The Ladies' Guild have also had another successful effort at the annual Rose

Show, and netted a splendid amount for Church funds and Missions. We are grateful to this untiring band of workers for their unselfish work. A short memorial service was held on Armistice Day by the Vicar, at the Memorial Wayside Cross, a good crowd being present. The City Band was in attendance and played Chopin's Funeral March, and also led in the hymn "O God, Our Help in Ages Past." The service closed with prayer (after observing the silence) and the National Anthem. The Cross presented a very beautiful sight with the numerous wreaths about it. The Christmas services will be advertised in the daily papers. There will be celebrations of the Holy Communion at 7 a.m., 8 a.m., and noon at the Parish Church and celebrations also at the suburban churches. Choral Evensong will be at 7 p.m. We ask all parishioners to partake of the Blessed Sacrament on Christ's own birthday.

Wairoa, Hawke's Bay.

Vicar: George Nelham Watson.

During October the Rev. O. Dean, of Napier, very kindly took charge of the parish in order that the Vicar could get away for a holiday. At the Vestry meeting held on November 7th a vote of thanks was passed to Mr Dean for his services.

All Church people would regret the departure of Mr and Mrs Redgrave and their family from Wairoa. They were always ready to help on the work of the Church. Mr Redgrave has been a member of the Vestry for over two years and for the last six months has been superintendent of the Sunday School. We wish him every success in his business in Auckland.

The G.F.S. are holding a sale of Christmas gifts in the Vicarage garden on Saturday, November 19th, in aid of the Piano Fund. The girls and their associates have been working hard during the winter months for this sale, so the fund should benefit considerably.

The Mothers' Union held their final meeting for this year on November 1st. An address was given by the Vicar and six new members were admitted.

Opotiki.

Vicar: Rev. A. F. Hall, M.A.

Since our last notes a sale of work has been held in the Parish Hall to help towards the car and £100 nett was raised. The whole affair was got up in three weeks, and was a great success. Our best thanks are due to Mrs Davey, the secretary, and the many helpers.

It is rather pathetic, however, to note the eagerness to help in social

matters compared with the apathy exhibited, for instance, in missionary affairs. We need to co-ordinate all our activities more, so that the Church may forge ahead in all directions.

A Ladies' Sewing Guild is being formed, with the object of preparing for a big autumn flower show and a monster effort next spring.

The Vicar has visited and held service at Oponae, recently served from Matawai. He is arranging for work up the coast in January.

The Vestry are having a drive made to the house from the road and a proper path round the house, both of which are badly needed.

Will those who read this please remember at the altar the work in this parish, that the Faith may grow, and that God may stir up the wills of the people to love the Church that He founded?

Matawai.

Priest in Charge: Rev. A. E. Hunt, L.Th.

We have had the pleasure of a visit from the Rev. W. J. Durrad, who gave us a lantern lecture on missionary work in Melanesia, and also took the services on Sunday, October 24th. It was a great joy to have a celebration of the Holy Eucharist again. There were a good number present and the joy of the service will long live in our minds.

The Guild still continues to do good work. At present members are working for the annual sale in February. We are losing the valued services of two of our members, and we wish them every happiness in their new surroundings. So far we have not heard from the Rev. A. E. Hunt, but we hope that no news is good news. We ask the prayers of the Diocese for a faithful priest to minister to us. We are looking forward to a visit from our Bishop in December, and again we ask that the faithful will pray for those who shall receive the Sacrament of Confirmation.

Baptisms.—"I acknowledge one Baptism for the remission of Sins": Elna Marie Hansen, Lita Louise Hansen, Iris Eveline Christensen, Gwenneth Caroline Christensen, Trevor Richard McKinnon, Muriel Graham McKinnon and Gloria Esme Shipp.

Burial.—(Mrs) — Redpath. R.I.P.

(We must remind this correspondent to write on one side of the paper only).

He who heeds not little things will be troubled about lesser ones.—Opitzi.

News and Notes.

The Anglican Bible Class Union (the A.B.C. Union) holds its annual conference at Carterton on December 30th, 31st and January 1st. The Bishop of Nelson will give the Sunday night address. The movement is spreading in Christchurch, Wellington and Nelson, but Auckland and Dunedin have not yet become interested.

We learn with regret from a very long report of the Executive of the C.E.M.S. (which should have been sent to the "Churchman" and not to us), that for private reasons, the Rev. Wm. Bullock has resigned his position of Organising Secretary. The next annual Dominion Conference is to be held in Auckland on the two days immediately preceding the meeting of the General Synod.

The Bishop of Waiapu addressed a gathering of about a hundred people in the Terrace Congregational Church at Wellington on October 20th. The Bishop of Wellington presided, and the Rev. J. R. Glasson, Congregational minister, was also present. The Rev. J. R. Glasson said he would find no difficulty in the acceptance of a ministerial commission from a Bishop but the point of view of the "Free Churches" with regard to creeds was, that they did not recognise belief in them as necessary for Christian membership, and would accept all men and women into full communion who accepted Jesus Christ as their Redeemer and pattern.

On November 8th the Bishop addressed the Club in Gisborne and gave an admitted 15 new members to the Girls' pressive address on the importance of living in close touch with our Blessed Lord and particularly of regular attendance at the Blessed Sacrament. The Club membership has now reached 160. At a social evening held afterwards in the Parish School-room, the girl candidates for the recent Confirmation presented the Rev. Canon Packe with the wherewithal to procure a surplice.

"In case Mr Ferriman should raise a point," Bishop Julius said at the Diocesan Synod in Christchurch, "about my ritualistic practices—" "Am I the only one?" Mr Ferriman interjected, amidst laughter. His Lordship went on to explain that while in England, and when at Cambridge, he had been honored with the degree of Doctor of Law. "A gown once worn by an old friend, now deceased—I don't know that I ever

thought of wearing it, but I am wearing it, partly out of respect to the university, partly out of respect for Synod, and partly because it is the only one I have got, and partly to humiliate the Chancellor!" Hearty laughter and applause punctuated his Lordship's references to Mr H. D. Andrews, who joined as heartily as any other member in the applause and laughter.

"The Book of Congregational Worship" has been accepted by the Congregational Union of England and Wales without, of course, making it compulsory. It is based largely on our own Book of Common Prayer, but draws also from the (old Roman) Gelasian Psalter, the Armenian and Russian liturgies, the modern Jewish service, and other sources. It provides for Advent, Christmas, Holy Week, Easter, Ascension, Whitsuntide, and Trinity. It also contains a service for infant baptism. There is an interesting Communion Service, based partly on the English rite. There is, however, no Creed, and no form of absolution. The book is an interesting mark of the way in which the churches are growing closer together.—("Church Times").

The Duplex Movement.—Wimbledon parish, with its five churches, reports a new income of over £1000 a year from the duplex system of church finance; and, in addition, ordinary collections and subscriptions have both increased. Croydon parish church, which only adopted the movement three months ago, has already 325 members—giving between them £688 12s 8d a year; and Beckenham parish church, with 378 members, raises £945 a year, i.e., £604 for home needs and £341 for overseas. This movement was started in 1912 to give the Church a businesslike system, expressive of the divinely inspired plan of weekly giving, for both maintenance and extension of the Kingdom. It is now at work in over 300 parishes of every size and condition, and has increased their aggregate income by nearly £100,000 a year. The founder, Captain T. F. Watson, 18, Blakesley-avenue, Ealing, W. 5, will gladly send explanatory leaflet on receipt of postage.—("Church Times.")

Let us try to be good humored for a single day; if we let the sunlight into our souls, it will generate in our hearts every good motive and we shall feel life strengthened, and ourselves armed to fight, on the coming morrow, the battle of every trick of fate.—James Ellis.

Humour should be always under the check of reason.—Empson.

Which will you do—smile, and make others happy; or be crabbed and make everyone around you miserable? The amount of happiness you can produce is incalculable, if you show a smiling face and speak pleasant words; there is no joy like that which springs from a kind act, or pleasant deed; and you may feel it at night when you rest, and at morning when you rise, and through all the day when about your business.—Marie D'Agoult.

Verses.

Be lord of thy own mind;
The dread of evil is the worst of ills;
Half of the ills we hoard within our hearts

Are ills because we hoard them.

B. W. Proctor.

The world of to-day isn't wholly as gay

As the Eden where Adam was placed;

The thistles are rife in our corner of life

And half of the garden's a waste.
But it isn't discussing or staring or fussing

Will coax us a crop from the clay;
It's draining, manuring, persisting, enduring,

It's patiently PEGGING AWAY.
—"Church Army Gazette."

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast;
Enough I reckon wealth,
A mean the surest lot;
That lies too high for base contempt,
Too low for envy's shot.

—Southwell.

No easy hopes or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.
There is but one task for all—
For each one life to give;
Who stands if freedom fall?
Who dies if England live?

—Kipling.

Blessing she is: God made her so;
And deeds of week-day holiness
Fall from her noiseless as the snow;
Nor hath she ever chanced to know
That aught were easier than to bless.

—J. R. Lowell.

Girls' Friendly Society.

Nineteenth Annual Reports and Balance Sheets, and Reports of Branches, 1921.

ANNUAL MEETING.

The 19th annual meeting of the Girls' Friendly Society was held on Wednesday, October 26th, in St. Augustine's Schoolroom. The Rt. Rev. the Bishop of Waiapu presided. The Very Rev. the Dean and Canon Rice were present, also a fair number of Associates.

After the general business, the Bishop, in summing up, said he wished first to congratulate the Lodge on the work it was doing; it was a great help, especially to young girls. He felt sure that in the matron they had the right one in charge, so much depended on personality in carrying out the work generally.

He wished to say again how much he hoped that Central Rule I. would be altered. He was sure it militated against some branches restarting, whilst some of the leading parishes would not even commence.

He hoped it would be well taken up at Conference. Whether a strong resolution from Conference would lead to what we want, he was unable to say. He reminded us that we cease to belong to the G.F.S. if we attempt to alter the Rule, and that it meant forfeiting money left to the G.F.S.

He urged the secretaries and leaders of the branches to aim at the deepening of the life of the girls, he thought there was a danger of the meetings becoming too much of a recreation, especially in these days when everything was becoming so superficial.

If the G.F.S. would set itself the task of solving the problem, they would be doing a great work.

The Annual Festival takes place on December 3rd, service St. John's Cathedral at 7.30, to be followed by tea at Bishopscourt.

The following officers were elected: President, Mrs Sedgwick; vice-presi-

dents, Mrs Ruddock, Mrs Mayne, Mrs Hansard, Mrs Herbert Williams, and Mrs Stopford; secretary, Mrs Murdoch; treasurer, Miss Mayne; auditor, Mr Hansard; literature associate, Miss Mitford Taylor. Elected members of Council:—Deaconess Esther Brand, Mrs Fannin, Mrs Rankin, Mrs Simkin, Mrs Anderson, Miss Pallot, Miss King, Miss Twigg, Miss Rainbow. House Committee for Lodge:—Mrs Hansard, Mrs Rice, Mrs Simkin, Miss Twigg, Miss Pallot, Miss E. Maclean, Miss White.

After the annual meeting the executive were elected as follows:—Deaconess Esther Brand, Mrs Rice and Miss Twigg, with the president and vice-president ex-officio.

DIOCESAN REPORT OF THE GIRLS' FRIENDLY SOCIETY.

The work of the G.F.S. is steadily going on in the Diocese, and we get satisfactory reports from the seven branches.

There are 149 Associates (69 honorary, 80 working). Fourteen of these are Diocesan Associates whose services are a great value to the Society, as they undertake to befriend Members who come to the Diocese from different parts of the world. The members number 193, three having been commended from England. There are 61 Senior Candidates, and 10 Married Helpers.

On November 20th the Annual Festival was held at Havelock North, commencing with a Service in St. Luke's Church, when Canon Lush gave a most suitable address, basing his remarks on S. Luke's Church banner. During the Service two Members were presented with prizes for the Bible Research Papers. The Offertory which amounted to £4 9s, was

given to the Napier G.F.S. Lodge. After the Service all were entertained in the Vicarage garden, tea being provided by the Havelock Branch.

The Annual (world-wide) Intercession and Thanksgiving Services were held on the 16th June. At the Cathedral there were two Celebrations of Holy Communion and Evensong, when the very Rev. Dean of Waiapu preached. Services were also held on the same day in other Branches. The Offertories at the Services were given to the Hastings Branch for their proposed G.F.S. Lodge.

During the year the Members have been working in groups for the Bible Study Papers, and a prize for the best groups will be given at the Festival.

The Branches report that many helpful addresses have been given on Mothercraft, General Nursing, Child-study, the Melanesian Mission and its work, on the Aims and Objects of the Society, and on Meditation.

Social Evenings have been held, when Games, Physical Culture, Music, etc., have been much enjoyed.

Donations have been received from the Branches for the following objects:—The G.F.S. Lodge, Napier; St. Mary's Home; Church of England Waifs and Strays Society; the Melanesian Mission; and various other Parish Requirements.

Mrs Wallis, wife of a former Bishop of Wellington, who is a resident in England, has consented to Represent New Zealand on the Imperial Council, and Deaconess Christian Synge the Diocese of Waiapu.

A most satisfactory Report has been received from the Napier Lodge; and it is pleasing to hear that the fund for the Hastings Lodge has now reached £350.

CATHERINE STOPFORD,
Diocesan Secretary.

Balance-sheet for Year ending 31st October, 1921.

Receipts.—Brought forward £30 18s 9d, Subscriptions £14, Interest £1 3s 7d; £46 2s 4d.

Expenditure.—Advertising £2 0s 6d, Stationery and Stamps £1 13s, Literature etc. £16 4s 4d, Balance in Bank £13 10s 7d, Cash in Hand £12 13s 11d; £46 2s 4d.

REPORT OF G.F.S. LODGE COMMITTEE.

The Lodge Committee have the pleasure of presenting their sixth Annual Report, which is quite as satisfactory as the previous ones.

During the past year the adjoining house has been connected with the Lodge by a corridor, and this enables us to accommodate 8 more boarders. The cost of work expended on this building was £170 1s 3d and was paid for out of the Extension Fund. This fund is now £1217 5s 4d in credit, but this will not justify any further building operations at the present price of labor and materials.

In the twelve months we have had an average of 8 for the first 6 months, and 15 for the next 6 months, permanent boarders; and about 268 transit visitors.

The Balance-sheet annexed shows that the finances of the domestic department are in a sound condition, considering the high prices of all commodities; and this shows excellent management on the part of Miss Makeig, our Matron, who also takes a very keen interest in the Lodge and the girl residents.

The Committee wish to express their hearty thanks to all those friends who have contributed donations to the funds, as well as to those who have sent fruit, flowers, and other welcome gifts to the Lodge.

Yours faithfully,

MARIE S. WHITE,
Hon. Sec., G.F.S. Lodge.

11th August, 1921.

Statement of Accounts for Year ended 31st March, 1921.

Income.—Boarders £1212 9s 7d, Subscriptions £171, Rents £64 16s, Repairs and Refunds £14 9s 4d; £1462 14s 11d.

Expenditure.—Provisions £450 15s 6d, Domestic £332 2s 10d, Wages £254 8s 10d, Insurance and Rates £45 4s 4d, Administration £30 9s 11d, Legal £1 2s, Advertising £41 18s 2d, Sundries £14 7s 10d, Allowance for Depreciations £292 5s 6d; £1462 14s 11d.

Assets.—Freehold Property £3220, Additions £170 1s 3d, Furnishings £318, Additions £111 18s 5d, Rent

Outstanding £7 16s, Deposits, Williams and Kettle £772 0s 9d, P.O. Savings Bank £510 2s 6d, Balance at Bank of New Zealand (less outstanding cheques) £297 7s 2d, Cash at Lodge £20; £5427 6s 1d.

Liabilities.—Capital at 31st March 1920 £3047 14s, Transfer from Extension Fund £670 1s 3d, Extension Fund £1217 5s 4d, Reserve for Depreciation £492 5s 6d. Total, £5427 6s 1d.

EXTENSION FUND.

Receipts, Balance at 31st March 1920 £462 1s 8d, Subscriptions during the year £1377 11s 8d, Interest £47 13s 3d; £1887 6s 7d.

Expenditure.—Transfer to Capital Account, Mortgage repaid £500, Additions to Buildings £170 1s 3d, Balance £1217 5s 4d; £1887 6s 7d.

Examined and found correct.

R. W. HANSARD,
Auditor.

W. J. PALLOT, F.I.A.N.Z.,
Treasurer.
Napier, 29th July, 1921.

LITERATURE DEPARTMENT.

I have much pleasure in presenting to the General Meeting my Report and Balance-sheet for the period ending 30th September, 1921.

Finance.—The period was commenced with a credit balance of 13s 3d which has been reduced to 2s 8d as shown by the Balance-sheet.

Calendars.—16 dozen Calendars were ordered from England. Unfortunately they did not come to hand. I made inquiries but so far have not received any answer. This year 15 dozen have been ordered from Australia.

General Literature.—The sale of Literature and also that supplied to Branches free is larger this year than any year since I took charge of this department. The following Branches have been supplied:—Hastings, Havelock, Wairoa, Cathedral, St. Augustine's, and Clive. I received a grant of £1 from the Diocesan Fund to procure Sample Literature.

Journals.—Six Workers' Journals and five G.F.S. Magazines are supplied to the following Branches:—Hastings, St. Augustine's, Cathedral, Wairoa, and to the G.F.S. Lodge. I should like to take this opportunity of recommending the G.F.S. Workers' Journal to all Branch Secretaries, as most of the reading matter is useful to read at Branch Meetings, and many useful hints may be gained on the working of a Branch. I should also like to urge that Members be encouraged to take the G.F.S. Magazine.

MAY MITFORD TAYLOR,
Literature Associate.

Statement of Receipts and Expenditure for Year ending 30th Sept., 1921.

Receipts.—Balance from 1920 13s 3d, Journals £1 7s 6d, G.F.S. Prayer Books 3s 3d, Literature 8s 10½d, Postage for Magazines 2s 6d, Donation 2s 6d; received from Diocesan Fund for Sample Literature £1; £3 17s 10½d.

Expenditure.—Stamps and Money Orders 5s 9½d, Journals £1 7s 6d, Literature £1 1s 11d, Sample Literature £1, Balance 2s 8d; £3 17s 10½d.

BRANCH REPORTS.

Cathedral, Napier.

It is gratifying to report that at the Annual Festival held in November, 1920, nearly every Working Associate, Member, and Candidate of the Cathedral Branch attended.

Before leaving for Hastings, Deaconess Esther gave an address on "The Work of a Deaconess."

At the first Associates' Meeting it was decided to have a special speaker once a month on "The Objects of the Society," in order to refresh the minds of Associates and Members; and for the benefit of the Candidates who attend the Meetings three months before being made Members.

In May, Miss Holmes gave a very inspiring address; and in June, July, and August, Mrs. Murdoch gave a series of beautiful and practical addresses on these lines.

I am sure nothing is more disheartening to the G.F.S. Worker than the poor attendances at the Services on "The Day of Intersession," so with the hope of helping the Associates and Members to realise what this day really means, an account of the wonderful Service held at St. Paul's on that day, was read at the September Meeting, also the beautiful sermon preached by the Lord Bishop of Truro.

During October we hope to study some of the papers read at the Imperial and Overseas Conference.

The Meetings have been very well attended, except the one in June.

After the special address at our Meetings, we have had music and games and supper.

Fifteen Members and Candidates entered for the Bible Study Paper, but some have not been able to finish their papers.

Miss Harris, a commended Member from Christchurch, has left for her home. While in Napier she received much kindness from Members of the Branch, and made many friends.

Mrs. Henley has had to give up active work in the Branch, owing to

her great work for the Mothers' Union.

Mrs Hansard has also had to give up active work in the Branch being fully taken up with her work for the Lodge.

An Admission Service was held on October 12th, three Associates and five members were admitted by the Dean.

I cannot conclude without mentioning the very deep regret the Associates and Members feel in the loss of Deaconess Esther from among us. Our good wishes go with her for her great work in Hastings.

MAY MITFORD TAYLOR,
Cathedral Branch Sec., G.F.S.

St. Augustine's, Napier.

Since last Annual Meeting of the Diocesan Council held in St. John's Schoolroom, St. Augustine's Branch of the Girls' Friendly Society has held 14 Meetings.

We opened Meetings in May this year, two weeks later than last year, and propose to close the Meetings early in December.

During the year 12 of our Members have been married, many of them going to other towns to live. In the last two years 21 Members have been married. The Associates and Members have sent a marriage gift to each Member, of a Cookery book. Some of the Members who have married have become married helpers.

On the 31st of May, Canon Rice held an Admission Service, 7 girls were admitted as G.F.S. Members, and 1 girl in September.

On the 14th of June a pleasant Social Evening was given by Mrs Macfarlane and Miss King, when music and games were indulged in.

On the 16th of June, after the early Communion Service for the world-wide intercession of the Girls' Friendly Society, the Associates and Members had a jolly breakfast in the schoolroom, presided over by Canon and Mrs Rice, 16 Members being present.

A successful Jumble Sale was held on the 25th of June in the schoolroom by Associates and Members of St. Augustine's Branch of the Girls' Friendly Society, and the proceeds allocated to the following:—Girls' Friendly Society Lodge (annual donation) £5, Melanesian Mission (annual donation) £5, Vestry for lighting (annual donation) £2, Girls' Friendly Society Working Expenses Fund £5, Sunday School Painting Fund £4, Church Furnishing Fund £4, St. Mary's Home £1, Canon Rice for Sick and Needy £3; total, £31.

On the 28th of June Mrs Murdoch gave a most interesting address on Mother-craft, to Associates and Members.

At this Meeting the Associates and Members presented Mrs Rice with a set of Casserole Dishes, and also thanked her for help and interest taken in the work.

On the 12th of July Miss Holmes and Members held a Social Evening called "Hard-up." It was very amusing and enjoyable.

On the 28th of July Misses Sorrell and Armour held a Progressive Games evening, which was very interesting.

On the 9th of August Mrs Rice and Miss Lydford gave a nice Social Evening to Associates and Members, when games and music were indulged in.

On the 30th of August Miss Sanders kindly came and gave a most interesting talk on the Melanesian Mission and its work.

On the 6th of September Mrs Hoper and Members held a Games Evening, which everyone enjoyed.

On the 26th of September Mrs Murdoch gave a short talk on Pneumonia, and how to nurse same.

At all our Meetings we gave a light supper, the Branch supplying tea, coffee, cocoa, and sugar; Members and Associates, cakes and milk.

Mrs Poley has taken charge of the Candidates' class this year, and is doing important work with them.

The Associates and Members are keen on the Branch Meetings and work.

On the 29th of October a sale in aid of funds to build a room to hold St. Augustine's G.F.S. Branch Meetings, is being organised by Misses Sorrell and Armour, assisted by Members and Associates.

I thank Canon and Mrs Rice, all Associates and Members for help in G.F.S. work, and all friends who so kindly sent gifts to the Jumble Sales, also Mr A. M. Retemeyer who, for 10 years, has kindly audited G.F.S. Branch accounts.

Our Branch Members are:—Members 65, Associates 16, Married Helpers 7, Candidates 10.

Magazines taken:—G.F.S. Workers' Journal 3, G.F.S. Magazine 3, G.F.S. Calendars 36.

MARIE-S. WHITE,
Sec., St. Augustine's Branch,
Girls' Friendly Society.
4th October, 1921.

St. Matthew's, Napier.

There are 50 Members in this Branch; 17 Senior Candidates—most of whom will be admitted to Membership before the end of the year—13 Working, and 53 Honorary Associates, which last number shows that the Society receives the interest and support of a large number of ladies in Hastings.

To the great regret of the Branch,

Miss Isabel Smith felt unable to serve again this year as Secretary, though she kindly kept things going until a successor could be found.

The attendance at the weekly Meetings is good; the programme from March 23rd-December 7th, includes a Monthly Bible Study, taken by the Deaconess, the book chosen is by Dr. Paterson Smyth, on "The Life and Letters of S. Paul," and a course of Lectures on "Mother-craft," by Mrs Chapman Taylor, which are greatly appreciated.

The Rev. W. J. Durrad, Rev. O. Gibson, Miss Sanders, and Miss Compton, have given addresses.

A Social is held on the third Thursday, invitations being given each alternate month to boy as well as girl friends.

A Service of Intercession was held on Thursday evening, June 16th, the day observed by the G.F.S. throughout the world, and an address on "Purity" given by the Vicar. Havelock North Members attended this Service.

The Corporate Communion was on the following Sunday.

A Cake and Apron Sale was held on July 13th, and £25 realised for the Hostel Fund.

On August 30th a Concert was organised in aid of the special appeal for Melanesia, and £18 taken.

A Gift Afternoon, in preparation for the coming Sale of Work for the Hostel, was held on October 6th.

The Hostel Fund has now reached the sum of £350, including £100 from the Rathbone Trustees.

Our grateful thanks are due to the many friends who are helping us towards the accomplishment of this effort to meet an urgent need in Hastings.

ESTHER BRAND, Deaconess,
Presiding Associate.
E. WRIGHT,
M. WATTS,
Joint Secretaries.

Havelock North.

The Havelock North Branch of the Girls' Friendly Society commenced their Meetings on May 17th, and have met every week since.

Our chief object has been to work for a stall for the Melanesian Mission.

On June 16th we were invited by the Hastings Branch to join them in the Annual "Intercession" Service. Owing to bad weather, only ten were present; afterwards we were entertained by them.

On June 30th we again went to Hastings to a Social and Dance given by that Branch.

Deaconess Esther Brand, on July 16th, gave an interesting address on "The Objects and Rules of the

Society," which proved most helpful, as there were several new girls present.

We held a small Social and Dance for Members and friends on July 26th.

On September 6th Miss Felkin gave a helpful address on "Meditation."

The last weekly Meetings of the year will be given to Lectures on "Nursing and Child-study" (by Mrs Chapman Taylor and Mrs Crompton Smith), and also Physical Drill.

In November of 1920 a successful concert was held, enabling us to forward the following amounts:—G.F.S. Lodge (Napier) £8, St. Mary's Home £5 10s, C.E. Waifs and Strays Society £5 10s; total, £19.

F. HARRISON,
Sec., Havelock North Branch.

St. Paul's, Wairoa, H.B.

We commenced work on April 15th this year. Our meetings are still being held fortnightly and well attended, there seems to be a much keener interest taken this year than last.

Our Vicar gives us instruction on the Prayer Book for half an hour, and the rest of the evening is spent in sewing. We are very busy preparing for a Sale of Work, which we hope to hold in November in aid of our Piano Fund.

On the 16th May we had a Social to start the Fund and we cleared £8. In July we had another successful evening and our Fund is now up to £26, so we are in hopes of having a piano of our own very soon.

On 12th June we had our Annual Intercession Service which was well attended, the offertory from same amounting to £1 8s, was forwarded to the Hastings G.F.S. Lodge Fund.

There was a Confirmation Service on the 17th June when three of our Candidates were confirmed.

During the Bishop's visit in Wairoa he gave us a very helpful address which was very much appreciated, especially as it was the first address we have had from anyone from outside of Wairoa.

Our membership now numbers 10 (two members having withdrawn) and 8 Candidates.

A. D. CHICKEN,
Branch Sec. and Treasurer.

Pukehou.

As we are a very small Branch there is little to report.

Nine of us were able to attend the Annual Festival last November, held at Havelock, when one of our Members received the second prize for the Bible Study Paper.

We have had no regular meetings, but most of our members attend a weekly choir practice.

As a country Branch I wish to say how much we appreciate the G.F.S. Lodge in Napier. Two of our girls are weekly boarders there, and attend the Technical School, coming home for the week-end. Their mothers are glad to know of this home for them in Napier.

We have sent £4 from this Branch to help in the special appeal for Melanesia.

ADA WILLIAMS,
Branch Secretary.

Clive.

Owing to a change of Secretaries there is very little to report.

By next year we hope to have a Model Branch, as every girl in the district who is eligible either belongs to the Society or hopes to join.

OLIVE GEDDES.

NEW RULES.

From the Annual Report, England,
July 22nd, 1919.

Rule I.

Rule III. ceased to exist and becomes Rule I. as follows:—"All those who join the Society must have borne a virtuous character and must promise to uphold the object of the Society by the witness of their lives. Those failing to bear this witness in life and conduct forfeit their cards."

Rule I. and II. amalgamated.

Rule II. now reads:—"Women and girls join the Society as Associates or Members. Associates must be members of the Church of England, the organisation of the Society following that of the Church. Associates and Members must subscribe annually to the Society, no less than 6d of each member's subscriptions to go to the Central Fund."

THE OBJECTS OF THE SOCIETY.

"To unite for the Glory of God in one fellowship of prayer and service, the girls and women of the Empire, and to uphold purity in thought, word and deed."

The Society offers friendly comradeship and opportunity of service for others, through introduction from Branch to Branch, and from one country to another.

It also encourages, loyalty and faithfulness in work and home life and self-control in all things.

LIST OF WORKING ASSOCIATES.

St. John's Cathedral, Napier.

Mrs Mayne, The Deanery.
Mrs Simkin, Napier Terrace.
Mrs Rankin, 2 Clive Square.
Miss Hall, Hukarere School.
Miss Carter, The Matron, St. Mary's Home.
Miss Judd, Cameron Road.

Miss Hill, Hardinge Road.
Miss Davis, Brewster Lane.
Miss Young, Clyde Road.
Miss Cowrick, Hawke's Bay Boys' Home.
Miss Mitford Taylor, Seaview Terrace.

St. Augustine's, Napier.

Mrs Rice, St. Augustine's Vicarage.
Mrs Burt, Lighthouse Road.
Mrs Hooper, Hastings Street.
Mrs Waterworth, Napier South.
Mrs Poley, Tennyson Street.
Mrs Macfarlane, Colenso Hill.
Mrs Lake, Thackeray Street.
Mrs Dixon, Marine Parade.
Mrs Bedford, Kowhai Road.
Mrs Robinson, Ashridge Road.
Miss Martin, Shamrock Street.
Miss Retemeyer, Lighthouse Road.
Miss King, Colenso Hill.
Miss Holmes, Hastings Street.
Miss White, Hastings Street.

Wairoa.

Mrs Rainbow.
Mrs Sandeman.
Mrs Briggs.
Mrs Watson, The Vicarage.
Mrs Apedale, Marine Parade.
Miss Chicken, Murrae Street.
Mrs Ellison, Marine Parade.

Hastings.

Deaconess Esther Brand, Hastings Presiding Associate.
Mrs Anderson, 404 Knight Street, Treasurer.
Mrs Fannin, 305 Nelson Street North.
Mrs Geo. Ebbett, Southland Road.
Miss George, Karamu Road South.
Miss G. Gray, Havelock Road.
Miss Hodgson, Southampton Street West.
Miss Rainbow, Lyndon Road West.
Miss Smith, Rodney Street.
Miss Sanders, c/o Deaconess Esther Brand.
Mrs Tindall, Ellison Road.
Miss M. Watts, Willow Park Road, Joint Secretary.
Miss Wright, Lascelles Street, Joint Secretary.

Pukehou.

Mrs Warren.
Mrs A. F. Williams.
Miss Lydia Williams.
Miss Keith.
Miss Ada Williams, Roxton.
Mrs W. T. Williams, Roxton.
Miss Ellen Williams, Roxton.
Miss E. G. Williams, Roxton.
Mrs A. M. Williams, The Cottage.

Havelock North.

Mrs Chapman Taylor.
Miss Harrison, St. George's School.
Mrs D. Ruddock.
Mrs Falconer.
Mrs Nairn.
Mrs Avery.
Mrs Meads.
Miss Craighead.
Miss Elvin.
Mrs Cottle.